

REMARKS,

138

WITH

QUERIES

PUT TO

Mr. **B O L D E,**

CONCERNING

His Wild PAMPHLET, or Clouterly IN-
VECTIVE, against the Christian Ministry,
and World:

CALLED

Some Thoughts concerning Church-Authority.

Published by *Peter Templeman*, an Attorney
of *Dorchester*.

By Mr. **CONYERS PLACE.**



LONDON:

Printed for *J. Roberts*, near the *Oxford Arms* in
Warwick-Lane. 1724. [Price 1s.]

MEMARKS

WITH

COLLIERIES

OF THE

BOLE

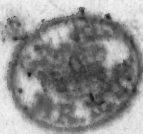
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Published by J. B. in London
of 1754



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THE
PREFACE.



*I almost Resolution
in my self, no more
to be sucked into the
Whirlpools of such
Controversies, as this of Mr.
Bolde, and my Gust for reading
things of this Nature being gone
off, occasion'd my not seeing this
worthy Performance of his, till
now lately by chance, viz. since
Easter, three Quarters of a
A 2 Year*

The Preface.

Year after its Publication, tho' indeed I heard we were threatened with it long enough before; which makes my hasty Remarks and Queries, that it has provoked me to throw away upon it, so late, and, like his Publication, as something born out of due time.

May 26. 1724.



R E-



REMARKS,

WITH

QUERIES put to Mr. *Bolde*.

SIR,



O take Things as they come in my Way, and lose no time; till we come at your Book, give me leave to ask you a few Questions, before we go farther; which the Name and Title that you give your self, or your Publisher for you, puts in my Head. It is

By *Samuel Bolde, Rector of the United Parishes of Steeple cum Tyneham.*

QUERIES to Mr. *Bolde*, founded on his publicly acknowledging himself an Ecclesiastical Rector.

Query I. Whether the Word *Rector* and Name does not import *Authority* in its Signification, in as proper and high a Sense and Degree, as almost
any

any Word can be pick'd out to do; as fully and absolutely as *Ruler, Governour*, or any other of those Names, that you fix on the Clergy, as odiously importing it?

II. Whether this Name, *Church Rector* or *Governour*, be only allusively and abusively due to you, or you are really and truly so, and have in you the *Authority* that it carries in its Idea? If so, whether your avowing, and taking it to your self, be not unfortunately inconsistent with your Principles, and a Contradiction to the Doctrine and Design of your Pamphlet? And how you can make your self out to be properly an Ecclesiastical *Rector*, without Ecclesiastical *Authority*?

III. Whether your Country's appropriating that Legal and Constitutional Name, *Rector*, to the common Body of the Clergy, to express by it, the Quality of their Presidency over their Flocks; and which a *Fortiori* is still more due to the superior Orders and Dignities, and much more so still to the whole Body, be not the common Voice of the Kingdom, and your Country's publick Judgment given, and standing established against you?

IV. Whence the Principle of *Authority* and *Power*, and the *Rectorial* Capacity in you, has its Date and Origin? Whether it was introduced into you by virtue of your Patron's *Presentation* of you to your Livings? Or whether it came upon you by *Institution, Induction*, or as the Effect of compleating the legal Forms of Relation to your Parishes, so that you had it not virtually and potentially in you before the Matter was assign'd you to exercise it upon? Or whether you have it from the Civil Power, as their *Collation*, or can assign any Act of the State, by which intentionally it appears to be derived to you from it, in a causal Way? Or whether the Civil Power claims or pretends to more than a Declarative Right; and the
Direction

Direction and Limitation of its Exercise, upon the Acknowledgement of it receiv'd before, not from it, but by another Way and Channel ; and settling the publick Terms of that their Acknowledgement ?

V. Whether, confining the authoritative Name, *Recltor*, to the Order of *Priests*, in Exclusion to others, does not imply, that you owe the *Authority* that it imports, to your being of that Order ?

VI. Whether, if you could trace it down from any other Source, you have not bound your self to acknowledge it to be a Conveyance to you from your *Ordination*, by your own exprefs and solemn Act and Deed ? And whether your Country has not also professedly declared, and established by Law, their Belief of such its Conveyance to you ?

The *Form Constitutive* by which you were made, that now so irrided Thing, a *Priest*, is this ;

Take thou Authority, to preach the Word of G O D, and to Minister the Holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereto.
[Form of ordering Priests.]

Upon which, by way of Comment, give me leave to observe,

That the fundamental Part of the Sacerdotal Character, is *Authority*, or a Superiority of Power and Right, and an Inequality of Influence beyond others, informing the Discharge of those principal Actions of their Office, *viz.* the publick Delivery of the revealed Will of G O D to Christ's Subjects, as the Rule of Conscience, and of the Conduct of their Lives ; and impregnating their Administration of those instituted Pledges of Divine Love, and the settled Funds of spiritual Regeneration, Renovation, Grace, and Life, the two Sacraments, with the Conditions of Efficacy by their official Administration of them to rightly-disposed Subjects.

Authori-

Authority, I say, and *Authority* only, is the very Essence and Substance of the Sacerdotal Character, exercised on the proper Subjects to which it is limited; it is that which animates the Ministerial Functions with a reverend Virtue, and the awful Concomitancy of the Spirit of him that demands Regard to them.

From the Conveyance of this *Authority* to you, upon your own formal Supplication and proper Request, publickly and humbly *then* pretended to be made by you, to him in whose Episcopal Hands the Church of *England* believes, and all the regular Parts of the Christian World do, and thro' all Ages have believed it to be repositied by Christ, you commenced a Christian Minister; and on this *Authority*, thus *literally, expressly, and formally* conveyed to you, stands your Right and Title to that name of Regard amongst Christ's Subjects, a Christian *Rector*.

This *Authority*, whilst you abdicate from your self, and publickly renounce, and prophanely insist upon it, that you neither receiv'd any such *Authority* from your Ordainer, neither had he any such entrusted in his Hands by Christ to dispose of, you destroy to your self your own Character, and expunge the essential Impression of a Minister; and have no more in truth of a *Rector* in you, unless you are mistaken, than my Horse; you are no more a Minister than one of the *Blacks* of *Waltham*; a mere Sham Priest of the worst sort, that, after a vile manner, irrides the Commission he yet at the same time acts by; treats as vain Mockery and empty Scene, the Conveyance of *Authority* to him, by the solemnest Symbols of Divine Institution and Catholick Use, viz. *Imposition of Hands*, and the Consignation of a Portion of the Spirit of Power to him, by Prayer
of

of the most Fiducial Form ; *Receive thou the Holy Ghost.* [Form of Ordination.]

The first Ministers of Christ, the Apostles, were ordain'd so by Christ himself. *John xx. 23. Whose soever Sins ye remit, they are remitted unto them; and whose soever Sins ye retain, they are retained.* As to the latter Branch of this Commission, the *Retaining* and *Remitting Sins*, admitting it not certainly to design an Influence given over the Interests of Christ's Subjects in God's Favour, as the Enemies of *Church Authority* contend, tho' with manifest Violence offer'd to the literal Inclination of the Words; yet what their *receiving the Holy Ghost* means, our Saviour himself has put beyond dispute, that it is being endued with Power from on High. *Luke xxiv. 49.*

As soon as this *Power from on High*, actually and compleatly came upon them, had furnished itself by Conversions with Matter to exercise itself upon; it shewed itself to be the same thing that we now call *Church Authority*.

For what indeed is the Subject and Substance of all the New Testament, but the History of *Church Authority*, its Original, and Exercise; of its forming and establishing particular Churches; of its regulating them so formed and established; inculcating upon each Body the various Distinctions of Officers and Offices, vested with several Kinds and Degrees of Power in Subordination to each other; and prescribing Rules of Conduct to the common Members towards them; and reconciling them to those Inequalities amongst them, as Christ's Subjects, by declaring them to be the immediate Work of the *One* and the *Same Spirit* of God, in their Original Formation; and making the Duty of Acquiescence in the various Distribution of Power and Office easy to them, by declaring it to be the Disposition of God, and the

immediate Act of his Will so ordering it, and dispensing his Gifts ; by putting them in mind that such Variety and Inequality is the natural and necessary Result of all Constitutions ; and that the Constitution of *Christ's Body* is nicely analagous to that of our Body natural. 1 Cor. xii. Eph. iv. Which if all the Members were the same, and without Varieties of Office, and Degrees of Subordination to each other from the Head, or *ἡγεμονικόν*, would be *no Body* at all but a Lump. The Choice of Officers is therefore directed, Rules of mutual Behaviour are prescribed to the Governors and Governed ; founded on that their Relation to each other, of Divine Appointment ; and representing Churches to us as consisting by as great, and the same Inequalities of the Members toward each other, and under their Head, as is essential to any other Body Politick, or the Body Natural : This natural Essentiality in the Church being farther also confirmed by positive Divine Institution.

The Conveyances that constituted the Ministerial Character then at first originally in the Apostles ; is certainly the properest, if not only Rule, for us to judge at the Nature of it *now* ; since there has been no essential Change of the Christian Ministry from what it was at first ; for a fundamental Change of the Nature of the Christian Priesthood, being supposed, and the first Order and Office being abrogated, another being allowed to come in its Place ; a Change in that principal Branch of Constitution would so far affect it, that according to the Author to the *Hebrews*, Christianity it self would be in danger of passing thereby into a Religion and Dispensation different in kind from what it was at first : The Difference therefore of the Ministerial Office *now* from what it was at first, in the Apostles, can only

only be in Degree, not in Essential Quality: the Character was in them more full, and absolute; adorn'd also and made eminent with an Effusion of miraculous Gifts attending and supporting it; all its Powers were center'd in them, in more full, and ample Measure and Manner than in any single Persons who derive it from them; and as a Deacon differs from a Priest; a Priest from a Bishop; not as I conceive by essential Difference of Character; but by a gradual Imminution of it, and a more sparing Measure of it; subjecting the same Spirit to it self, in higher Degrees, by Steps of Subordination: so Bishops made by the Apostles, or those now a-days, fall short of the Apostles in Character; which tho' of the same Form, and from the same Spirit, yet is derived to them in lower and cooler Degree.

And as the Christian Church has always looked on the Ministerial Character and Office to be the very same both in Matter and Form, as at first; so the Church of *England*, especially, publicly declares her Judgement of its being so, by the *Collect for the Ember Weeks*; by the Preamble to the Office of Ordination, she not only declares the Orders and Offices to be the same as instituted by Christ; and to have *uninterruptedly* continued from the Apostles Days; but conveys the Character it self by the very same express Form of Words and Terms, in which our Saviour gave the Apostles their Commissions out; viz. *Receiving the Holy Ghost*, express afterwards, by *Authority*, or *Power from on High*, to *Preach*, &c. And the special Power in like manner of *Remitting* and *Retaining* Sins; whatever that amounts to.

Thus it was convey'd to you by this Church; and thus, you received it from her; unless you were then a most daring Hypocrite, however now apostatized.

That the *Authority* conveyed to you by *Ordination* does not mean any either natural or supernatural Gifts or Abilities of Learning, Eloquence, &c. by which the Ministerial Functions of Preaching, Praying, &c. are discharg'd either more ornamentally, or more effectually, and edifyingly; and which consequently are no proper Parts or Ingredients of a Minister's Character, is plain from hence, that these are previous Qualifications that are inquired into, and examin'd before Persons are Ordain'd. *Take heed that these Persons whom ye present unto us, be meet and apt for their Learning to exercise their Ministry duly.* [Office of Ordin.] Which Offices were always had in such reverend Estimation, that no Man might presume to execute any of them, except he were first called, tryed, examined, and found to have such Qualities, as are requisite for the same. [Peface to the Office of Ordin.] Though at first Varieties of these Abilities were concomitantly poured upon the Apostles, and first Ministry, by way of Largess, and suitably to the Necessities those Times: And St. Paul, 1 Tim. i. 6. seems to make the Collation of such Abilities (where wanted) the Effect of *Imposition of Hands*; and our Church by attendant Prayers on the Occasion, prays for such Improvement of those Faculties as may make their Functions successful.

Neither are any Moral Virtues, Habits, or Graces, appearing in Life and Action any part of the Sacerdotal Character, infused by *Ordination*; because these are also previous Qualifications; *Take heed the Persons whom you present unto us be apt, and meet for—their Godly Conversation, to exercise their Ministry duly.* [Office of Ordin.] And Testimonials of Life and Morals are required; and St. Paul draws out a List of these Things, as Requisites to proceed to Ordination upon, not as the Effects of

of it. 1 *Tim.* iii. But the *Receipt of the Holy Ghost* by Ordination, is a Principle of supernatural Power and Virtue, stamped on the Ordained, in his Religious Capacity; and inherent in his Person, however otherwise contemptible; and a Spirit of *Authority* attending the Official Acts to which it is determined, within its Sphere, and towards those it is related to; that sanctifies their obediential Attendance on those Acts into Christian Duty; and Service well-pleasing to GOD; and enlivens Christ's Word and Sacraments to them with Efficacy, and promised Benediction.

St. Paul, 2 *Cor.* iv. 7. seems to speak in the Name of the whole Body of the Christian Ministry and Priesthood, when he says, that *we have this Treasure in Earthen Vessels, that the Excellency of the Power may be of God, and not of us.* Teaching us, that Natural Character, and Personal Qualification, ought not to be took in at all, amongst the Reasons of Regard due to Christ's Ministers: And that neither the Powers and Virtues annexed to the Ministerial Office, exert themselves the more, because of the natural Advantages of the Person they are lodged in; nor the less, because of Vility of Person, or Contemptibleness of Circumstances; through which when they act, the Finger of GOD appears more manifestly, as less depending on the Organ; through whose Defects, Ascription and Acknowledgement of what is wrought by the Ministry, is so much the clearer made to GOD. And as the Holy Spirit equally sends his Influences into Christ's Body through natural Inequalities, so he equally dignifies his Ministerial Instruments through which he acts, making the same Honour, that redounds ultimately to him through them, to be due though not to their Persons, yet their Offices, under all natural Differences.

By

By Ordination the Holy Ghost distributes out regularly, in different and convenient Shapes, the *Authority* of that his Divine and Universal Presidency and Superintendency over Christ's Church, by which He is with it, to guide and conduct it, to the End of the World; by Diffusion of it from himself, first to Bishops, as larger Basons, and Magazines kept replete with it, settled at proper Distances, for the Use of Cities and their Provincial Circumjacenties; from them again farther derives it, as by Rivulets, among the Subordinate Clergy; and thus sends his Protectorship and Government into the particular Members of each collected Branch of Christ's Body; in a visible Way, and a Method suited and connatural to its present State, as a visible Body. And thus this *one* and the *same Spirit*, easily conveys himself as a governing Principle wrapt up in the Ministerial Delivery of Christ's Word and Sacraments, to each Member of his Body. And thus each lawful Minister of Christ, characterized with a Portion of the Spirit of Divine Presidency, derived to him through the Divine Institution of Ordination, *for the perfecting of the Saints, for the Work of the Ministry, for the edifying the Body of Christ.* Eph. iv. has thereby an effectual Virtue going along with his Official Acts; and a Power and Energy that inspires Christ's Ordinances, and Institutions, the Means of Grace and Salvation to Men, for the Accomplishment of that their End. Whose Administrations of Holy Things, and Ecclesiastical Affairs, are not to be consider'd by Christ's Subjects, as their natural Acts, but as the Acts of his Spirit, on whose Shoulders the *Government rests*; dispensing through them, his chosen Instruments, and Organs, happy Influxes to the Souls of those who faithfully and obediently adhere to that Oeconomy: to them that walk by this Rule, the Government of the Church

Church is immediately Theocratical, they are *led by the Spirit of God*; and are his Sons; if faithful Respect to him, working through his Ministry, and by his Ordinances, passing by Appointment through their Hands, can make Men so.

Unless you are thus the Subject of Divine Power, and act your Ministerial Part towards your Parishes, by *Authority and Commission* from Christ through your *Ordination*, the only Proof to them, of Christ speaking in you; you may as well, let me tell you, dance your People a Religious Antick, to a Saraband of your own whistling, as amuse them with a supererogated Cant of unrequired Prayer; and drawing out of your Mouth Words without End, as Jugglers do Pieces of Ribbon, as to any Ministerial Advantage, which either you can pretend to, or they can hope for, either from your regular Discharges, or your Voluntaries; you may as well think of obeying the Law of the Land, and performing Canonical Obedience, by superseding the Established Offices and Liturgy, and droning them over, like dead Letter, or curtail-ing them to make room for your own devious Supplements; you may as well think of discharging the solemn Promise that you made the Bishop at your Ordination; of *banishing strange Doctrines, and driving them away*, by publishing such Time-serving Stuff; such servile and adulatorial, such stupid and affected Cant, as nauseously fills the Pamphlet that your Name is to; you may as well, I say, hope this, as for any Divine Effects to be wrought by such a poor unauthorized Tool of a Minister as you would fain argue your self down to, not endued with any *Power from on High*, and which way from below, GOD knows; nor owning *Commission*, but that which you never received, and whose Virtue resolves it self ultimately into the *Mob*; nor Receipt of *the Holy Ghost*, but intermedi-ately

ately from the State, and originally from the hopeful Fountain of all Religious and Civil Authority, Rabble and Dust.

But once again, your Title of *Rector of the United Parishes of Steeple cum Tyneham*; puts me in mind, that you have once again lately, formally, and publickly subscribed and assented to the *Thirty-nine Articles*.

Now *Query*, how you could Assent to the 20th Article consistently with your Doctrine and Sincerity?

The Title to the Article is, *Of the Authority of the Church*. The first Clause of it is this: *The Church hath Power to decree Rites and Ceremonies, and Authority in Controversies of Faith*.

Rites and Ceremonies, are *indifferent Things*; and the Church having Power to decree them, is exercising that Mode of *Legislative Authority* upon them, which your Pamphlet is chiefly directed against: And *Matters of Faith* standing in Contradistinction to *Rites and Ceremonies*, or to *Things indifferent*, are plainly Points of great importance, or necessity to be believed, in order to Men's Salvation, and their being entitled to GOD's Favour through Christ. And the Church having *Authority* in these Points, when under *Controversy*, is exercising that Authority which you say it wants, and forbid Christ's Subjects, on pain of Damnation, to allow; for having *Authority* can mean no less, than that there is such a Weight and Moment, and Power, in the Church's Judgement; such Regard is due to her *Declarations, Interpretations, Expositions* of the original Terms of Revelation, in which those Points of Faith are propounded; that barely, and of it self only, without any Reasons assign'd, or any foreign Consideration took in to perswade, and convince, ought to turn the doubtful Scales; to over-balance private Opinion, and to sway and incline private Judge-

Judgement, in its Assents, and to determine private Conscience.

This Power to decree Rites and Ceremonies, this Authority in Controversies of Faith, established by this Article; is that *Anti-Christ*, that fell Church Monster, that our Hero of *Purbeck*, with his Publisher, bearing his Shield strutting before him, enters the Lists against; bidding Defiance to Church, to State, to Laws Ecclesiastical and Civil, and, what is worst of all, to himself too; poor sorry Champions, having before the Bishop freely, before his own Parishes assembled, solemnly, before God and his Angels, during the Time of Divine Service, declared his unfeigned Assent absolutely, and without all Reserve and Condition, to the Truth of those very Propositions he writes against; and this even whilst he was underhand at work, in mustering up his Cavils against them; entangling himself in such a Labyrinth of *Insincerity*, and *Prevarication*, as hardly any poor *Rector* without Authority, was ever sinfully moiled in: *Self-condemned*, whether right or wrong, if the Church has no such Authority as he writes against; why did he give it formally under his Hand, that it has? If it has, why does he write this Book full against it?

Well, but now let us turn over Leaf, and see what his Publisher has to say to the Reader.

When obscurer Authors are to travel the Country in Print; they think it advisable usually to get a Pass from some of eminent Note and publick Character, to help them along; as Strolers get the Hands of *Justices of Peace*; this good Office the more eminent Mr. *Templeman* supplies, to the less known *Divine Bolde*.

It is also customary, when Authors are dead, for their Editors to acquaint the World with their Worth, and Characters, and Abilities; but Mr. *Bolde*,

as buried alive, has this Piece of Funeral Service performed over him, like *Charles the Fifth*, by his Publisher, with great Propriety; raising a *Cenotaph* to him, strictly so called.

But perhaps *mutuas tradunt operas*, the Bargain might be so struck, you shall make the Show, and I will be your Trumpeter, or t'other way, if you will. And thus Cheek by Jole, we will hunt in Couples, for Fame and Preferment.

The Publisher, it seems, foreseeing, as well he might, that Folks would be at a loss and wonder, what should move any Man in his Senses, to write, or him to send abroad such a Piece as this, at this time of day, providentially lets us into both these Secrets, which is the Subject of his Preface.

First, the extraordinary Reason of Mr. Bolde's writing these Thoughts of his, was only *his* (the Publisher's) *Request*, and for *his Satisfaction*; since he has not obliged us farther in telling us, how he came to make this *Request*, and whence his *Satisfaction* arises? The best Account that offers at present to help out, is to suppose, that it is from some Professional Antipathy, lately settled between *Parsons* and *Attornies*.

The Business seems to have been brought about as thus; *Friend Bolde*, says *Mr. Templeman*, come, now we are getting you another Living, and an *Act of Parliament* to supply *Qualification* and *Dispensation* to hold it; let us have some smart Strokes from you, against your Church, and your Brother Parsons: It will be a great Satisfaction to Me, and your other Friends.

But now, Sir, *Query I*. Whether this Reason is not in it self a little of the flightest; and a Foundation not sufficient to rear such a Pile upon, for a Clergyman climbing up towards Fourscore, with so much Labour and Expence of Thought?

Query II. Whether if it is a creditable Reason for your Publisher, to have an able Clergyman's Pen at his

his Whistle ; yet whether it is equally reputable for you to be so set at Work by him ?

But I am apt to think, that though you may have shewn your Judgement and Complaisance, in peppering the Church and Clergy something the more on his Account, who you know loves high Seasoning that way, yet after all,

Query III. Whether the Compliment to him was as great as he imagines ? and whether *his Request only, and for his Satisfaction*, set you at work ? And whether something else did not concur in you to its Production, and prompted you to a more ready Compliance with the Task ? Descend into your self, and consult your Conscience, and perhaps that Tell-troth will whisper, that you are not so fair a Considerer of *Church Authority*, as you even take your self to be.

Whether your having been once highly disoblig'd by this same *Church Authority*, ought not to lay you under just Suspicions to your self, as well as others, of not being fit to judge, or be on the Jury, in the Cause you take in hand ? 'Tis not easy for Faculties tainted with Grudge, to carry themselves so even, but that some of the malevolent Particles will inadvertently escape, and mix their Jaundice with a Man's Sight and Judgement. You put your self under a strong and natural Temptation of being a Wrong-doer ; even supposing the Devil to suspend his concurrent Insinuations, on so fair an Occasion. Your Thoughts would have look'd better from another Hand ; you are full of the old Story (every body knows) of your Prosecution : and all Folks know, that know you, that your Resentment against *Church Authority* is far from being allayed ; you talk it over with as lively Marks of unforgiving Spleen and brisk Implacability, as any *creditably professing Christian*, upon whose Wrath the Sun has gone down now near

forty Years, ought to be possessed withal. Why would you write in this State of Uncharitableness to your Subject? disorder'd with Resentment, and your Head, half turn'd at least, with Passion? Those Eructations of serious Gall and sadden'd Leaven, that you so plentifully eject, shew your Spirit hot, and your Breath sulphureous; for you write, as *St. Peter wept, bitterly.*

Secondly, The Publisher's Reason given for the Edition; is, that tho' these Controversies of late seem ended; and the Champions on both Sides, have laid down their Cudgels, so that the stirring them again is unseasonable; yet when nothing is more notorious than that in most Parts of the Kingdom we have Weekly Harangues from the Pulpits, to poison the Minds of the Audience, with Notions of Church Power, Church Authority, and other such Popish Trumpery, inconsistent both with our Civil and Religious Liberties; it can never be unseasonable to apply proper Antidotes.

I live in the same Town with this Publisher, and yet, what is very strange, I have neither heard, nor heard of, any one of these weekly, poisonous Harangues from any Pulpits in this Town, or these Parts; than which, yet it seems, *nothing is more notorious.* 'Tis true, since he says that *Church Authority, whether of Rome, England, or Geneva, is the same, or more heroically,*

That Priests of all Religions are the same. I know not what Accounts his Lady may have brought him from the Conventicles, that seem pointed at, to make up what comes short of the Truth of this Matter of Fact from the Church: But stand that Matter how it will; there is Reason for publishing this Piece, still strong enough without it: Those who have not reach'd all their Views, need give no other Reason for taking up again Cudgels of so good Omen, and so fortunate as my Lord of B——'s have prov'd to him: No wonder, if
rather

rather than fail, they feign Provocation, and for want of real Adversaries, raise Phantoms of their own to play against; *Cudgels* that have raised a Man to that Height, that his Opposers, when he looks down upon them, may seem no bigger to him, than so many Jackdaws, chattering in Regions below him; *Cudgels* that lift Men from the Ground, to bestride the Dragon on the Top of the highest Spire in *England*; there mounted, conspicuous, in the Serene above, to seem to fly triumphantly thro' the Air, up half way to Heaven, as it were, without the least Danger of falling like your *Simon Magus's*. Why should not these same *Cudgels*, tho' manag'd with somewhat less masterly Dexterity, be hoped to raise our *Author* and *Publisher* to some sublime Station, of secondary Height, there to blaze aloft, like two new brazen Weather-cocks, high wavering, portentously telling us of the World below, which way the Wind blows above. As sure as the same Causes, will have the same Effects; unless prevented by Church Authority, being permitted to exert itself, or the King, GOD save him, and his Ministry, not making more haste than they do at present, to cripple all the Parsons in the Kingdom of all Sorts and Sizes; for unless this is done, we are all to be undone, according to Prophecy the First of *Master Peter*, our Fortune-telling Lawyer.

In your Letter to Mr. *Templeman*, you say, That the *Bishop of Bangor's* Preservative, and his Sermon, intituled, The Nature of the Kingdom of Christ, are two Books, which you are persuaded, every Man of good Sense and real Integrity, who has read them, does heartily approve, and very justly applaud.

Query, By what Authority do you take upon you to tie the good Sense and real Integrity, not only of all Christ's Subjects, but of all Mankind, who have read my Lord of *Bangor's* Books, to their Approbation

bation and Applause of them? Or on what Rule of Christian Charity, Good Manners, or even Humanity, do you ground this notable Perswasion of yours? Or how comes one Man's private Thoughts to be the universal *Κεῖθελον* of good Sense and Integrity? Is not this making Men's Salvation depend on a *Dream*, a *Trifle*, a *Nicety* with a witness, and excluding them from the Favour of GOD, upon a noble Foot indeed? For such is denying them *Integrity*, viz. *Sincerity*, according to your self; in a State worse than that of *Heathens* or *Mahometans*, (*Sect.* 37.) passing the most barbarous Sentence upon their Natural, Civil, and Religious Characters, in your own Breast, and the Breasts of others, so far as you can drive it, because they will not cry up my Lord of *Bangor*: Does not thus telling the World, that you think all your Adversaries Fools, and Knaves, and three Parts of the Kingdom beside, forfeit your Title to civil Treatment from them?

But now for your Book, on the Doctrinal Flowers and Expressions of each particular *Section*; of which I shall *en passant* fix some *Queries*, or *Remarks*.



P A R T I.

SECT I. ENTertains us by Way of Introduction, with a wooden Tale of the Doctrines and Tricks of the *Nonjurors*; what a naughty Sett of Fellows they are; That they are not for King *George*; That they do not like our Praying for King *George*; That they will take in no *Nonjurors* among them, unless they renounce King *George*; Nay, they would have all the People of these Nations to become Traitors and Rebels to King *George*; that the Cause of the last Rebellion, will be the Effect of the next; and the Cause of the next,

next, (which is to be the Christian Ministries deriving their Office uninterruptedly from the Apostles) *will be*, what *was to have been*, the Effect of the last. This strange News from *Purbeck*, is some of the goodly Contents, of about three Pages: As to which,

Query First, Whether you act here clearly and above Board with us, and as a *sincere honest Man* should?

Whether your playing *Loyalty* and *King George* upon us, so many times over, at the Rate you do; and putting it up in great Letters in the Front of your Piece, (when it has no more Relation to your Subject, than a *George* on Horse-back has to the *Martin's Book* that it is stamp'd upon) be not *unwisely* currying Favour, and not fighting fair?

Whether dissembling your real Design and Motives, and screening them with Pretences of Popularity, and shuffling them in under the Wing of the Ministry, be like a true Man?

For, *Query*, Whether you write against *Church Authority*, and the *uninterrupted Succession of the Ministry*; as they are the Principles of the *Nonjurors* only; and proper to them at all; and not as they are the common Principles of the *Church of England*, and of all other Churches, and Christians whatsoever? Both your Publisher and Yourself, tell us, that you have no particular Regard to *Church Authority*, as a *Nonjuring Principle*, since 'tis the same, whether found in them or any where else. [Preface.] And you reflect on it, as it runs a Principle in all Christian Bodies.

Whether fixing the Principles you oppose on *Nonjurors*, and hanging out that unfortunate and inconsiderable Part of the Kingdom, as a sham Mark in whom you would be thought to level at them, as lodged, to make them thereby look more odious, be equal proceeding? for as to the *Non-*
jurors,

jurors, after you have hung them out here in your first Pages, and the Impression favourable to your Design thereby struck, as you think on your weaker Readers, their Business is done, and over, for any thing more that you have to say to them; and the Church of England, and all other Christian Churches and Priests, and the Christian Ministry at large, find themselves put up in the *Nonjurors* Places; scourged and pelted. For the *Nonjurors*, they are put to sleep, and we hear little more News of them, unless once or twice perhaps in twenty Pages; after a long Run of Ribaldry against Church Authority, Priests, Articles of Religion, and Terms of Christian Communion; then we are rubb'd up with a—O! but these *Nonjurors*, as I was saying, are a Pack of sad Dogs, to serve as a *Lilly-bo-Lero*, to sharpen as a Whet at Close.

Sliding off from *Nonjurors* to the Church, and all Priests, is just as fair, as pretending to preach against Whores, after a Word or two at first, your Discourse should turn itself against all Women, but particularly, that good one, your Mother.

Would not you think him as bad a Philosopher as a Christian, who for having been once whipp'd, and put in the Stocks, for Irregularity, should all his Life after rail at Constables, and Justices of Peace?

Query, How far *tu es homo* is applicable to you?

You know there is no Logick in it, the *Nonjurors* do this and that, hold Church Authority, and *uninterrupted Succession*; ergo, they are false Doctrines; therefore you do not mention them for reason, but to influence Passion, to the Disadvantage of Reason and Judgment?

SECT. II. By natural and easy Transition, from Church Authority, in our *Nonjuring Conventicles*, our old Rector, light as a Squirrel, carries us with him at one Jump, to it, as usurped by the Pope

over

over the Church Universal; that is to say, from one odious Subject of it, to another that is more so; and hence forms a second Demonstration against it; thus making sure Work as he goes; for thus he proceeds; Look ye, Gentlefolks, Church Authority is the Doctrine of the Nonjurors, and the Pope, who all the World knows, is a bitter Nonjuror himself, claims it over the Church Universal, without any manner of Gospel Title to it; and then comes in close upon us, by way of Conclusion, in Words full and numerous as those of Lawyers in Conveyances; ergo, Supposing that certain Persons in particular Communion, or Churches, of professing Christians, have a legislative Authority, over the Members of those Churches, in Affairs or Matters of Conscience, or Religion, to oblige them to behave themselves, as to those Matters as they shall appoint, command, or forbid, it is certain those Persons, must, be Kings there.

Query, From this Copiousness of Expression and Style, like that of *Lease and Release*, whether the Publisher here, and elsewhere, may not have favour'd the Author with a Cast of his Office?

Query, Whether the Pope's usurped and tyrannical Exercise over the Church Universal; is any Argument against it justly exercised by particular Churches within themselves, or by lawful Bishops, within their proper Diocesses? or affects the Matter in Hand one Way or t'other? or how one Man's exorbitant Claim, should be an Evidence in Bar to another Man's Right? The *Cham* of Tartary, or *Great Turk*, call themselves Lords of the Universe, Kings of all the Kingdoms, of the Earth, &c. ergo, King George, and all others who govern by Right and Law, their several Territories, are so many *Chams* and *Sultans*; for that's the Argument; the Pope has no Authority over the Church Universal, therefore every Bishop who exercises Au-

thority in his lawful District, is a downright Pope,
~~King~~ — Such Church is his Kingdom,
 Query, Whether those Words of yours, magnify-
 ing the Priestly Office, as they call it; sound not oddly
 from a Parson, and like a Disclaim of the Name,
 Orders, and Office?

Query, Whether your Distinction of the Names,
 Ministers and Priest, and rejecting the latter as car-
 rying something Authoritative in it, is not childish
 and ignorant, since Priest only signifies Elder, con-
 tracted from Presbyter?

Query, Whether your being peevish with those
 Sparks, as you tauntingly call them, that pay too
 much Respect to one another, according as they have been
 dubbed in Universities, would not have founded bet-
 ter, had you been dubbed with any Degree there
 yourself?

SECT. III. Sets the great Fear and Danger
 there is of multiplying Kings and Kingdoms amongst
 us, by Church Power.

Query, What you mean by saying, That particular
 Churches will no more make all Christ's professing Sub-
 jects one visible Society, nor will all particular Churches
 be any more this way one Universal Church, than all
 Particular Kingdoms — will by their particular Laws,
 be made one universal Kingdom? For who ever thought
 they would? that Churches should be made one,
 by those things that distinguish, and divide them
 from each other, or Kingdoms either? Particularly
 Churches, as they are Particular, are no consti-
 tuent Parts of the Catholick; nor is Christ their
 immediate Head in those things wherein they dif-
 fer, and are divided, but in those wherein they
 all agree; with regard to which fundamental
 Agreement, they are one Catholick Body, and
 Christ so far their immediate Head, but no
 farther.

SECT. IV. and V. *Query*, Whether the XIXth *Article* that you quote, and the Judgement of the Framers of it, be not fully and directly against the Purpose you quote it for, *viz.* against particular Terms of Communion? For do not the Framers of the Articles sufficiently shew their Judgement, by framing of them? They do not absolutely condemn the Popish Church for prescribing Terms of Communion; for then they would condemn themselves; but for prescribing sinful and antisciptural Terms.

Their Description of a particular true Church by the Words, *Faithful—Pure—Duly—* imply the Church's Judgement exercised in determining what is so, to any Degree of Circumstance whatever.

And the Description of the primitive Communion, *Acts* ii. 12. which is a Constitution of Things of different Natures as its several Terms; *viz.* *Doctrine—Fellowship—breaking of Bread—and Prayer*; amount to more than the bare Terms of baptismal Admission, and general Profession of Christ's Name; and argue Apostolical Legislation so far then exercised, as not to be resolved into one simple Term, without charging the Text with strange *Pleonasm*.

SECT. VI. *Query*, Whether you have not a wrong Notion of *indifferent Things*, when you talk of them so, as if the Morality of Actions, or the Value of Duty depended on the Matter, and not on the Form of Actions? or the Acceptability of Service to GOD, arose from the natural and material Consequence of the Thing done? A Child's Stubbornness, and Undutifulness, may be as much shewn by not making a Bow as commanded, not buckling his Shoe, &c. as by Things in themselves of greater Moment; GOD has put the eminentest Trials of Man's Obedience on very slight Things: You would have play'd the Tempter ex-

cellently to *Eve* your Way: Poh! what a Jest is this? As if there could be any Harm in plucking of an Apple. You might as well be order'd to wear a red or yellow Cap; 'tis an *Indifferent*, there can be nothing in it.

Making *Things indifferent*, Matter of Duty, does not alter the Nature of the Things at all, but the relative Form only of Action, as they are its Subject.

Query, Whether the *Habits of the Clergy* are, as you say, for Reasons of State; and if so, for what Reasons?

Query, Whether the *New Testament* bringing *Christians* under no Obligations, as to their Behaviour in publick Worship, with regard to Things indifferent, but that, of all Things being done decently and in order; does not by that general Order and universal Proposition, bring them under all adjudged Particulars without any but——or Exception whatever?

Query, Whether *Mens* being determined by *Priestly Authority*, as to Decency in Things indifferent, argues them more *Blockheads*, as you call them for it, than being determined by *Custom*, the *Humour of the Age*, or any other Authority, as to such Things? Or whether being determined, or not being determined, shews a Man the greater *Blockhead*, and the more stubborn and perverse Fool?

SECT. VII. Query, Whether in this tautological Section; in which without either Reason given, or Authority; out of your own Noddle you take upon you to put all *Christ's Subjects* on the level, but yourself; and dictatorially prescribe what and how far they are to give their Assents——how to behave——when and when not, their Mock Reverences the Bishops, as with a Sir to it, are to censure, determine, oblige, &c. You do not act very modestly?

SECT.

SECT. VIII. IX. and X. *Query*, Whether in these elaborate Sections, wherein you would seem to make strong and close Work against *Church Authority*, after all the Pother, your Reasoning at last, is not like the Galloping of a *Dutch Trooper's Horse*, that puts his Feet down just where he took them up, without Progress; and you do not leave your Cause just where you found it?

The Case, as you state it, is this; Church Governors they on their Side think, that *there are certain Portions of the New Testament, which according to their intended Meaning, vest them with a legislative Power or Authority to make*—— *Terms of Communion in Christ's Ordinances, and which oblige Christians to submit to that Authority, and observe those Terms.* And accordingly to exclude from external Communion such as will not comply with those Terms, &c. as in pursuance of Christ's Laws: Now, says you, what if these *Rulers* are mistaken in the Meaning of these Places that they claim this *Authority* upon? where are we then?

The Subjects on whom this *Authority* is to be exercised, they on the other hand, think that those Portions of Scripture have no such Meaning; and that as they are Christ's Subjects, they are not to submit to any such *Authority*, or comply with such Terms of Communion, as it proposes.

The Parties on one Side and t'other, are to act according to the real Perswasion of their own Consciences, concerning the Mind and Will of Christ. So that here is like to be fine Work, since the Matter is brought to this happy Issue; that the *Church Officers*, according to the Perswasion of their Consciences, are bound to exercise their *Authority* on, and propose Terms of Communion, and censure those who will not submit to them; and the Subjects of this Power, they are as much bound, not to comply; both for the same Reason, because they are per-

perswaded 'tis according to Christ's revealed Will ; and thus having led both People and Officers into the Mire, like some *Robin-Good-Fellow*, our *Rector* leaves them to plunge themselves out.

But *Query*, Whether it is fair in him, that if *Church Officers* are mistaken on their side, in exercising *Authority*, as they are persuaded, according to Christ's Will, they are to find no Favour at God's Hands ; but to find themselves condemned by Christ in the End, for the Sentences they have magisterially pronounced against others ; (p. 12.) But if his Creditably *Professing Christians* on their side cannot be convinced that those Places insisted on, as vesting Church Officers, &c. with Authority—is the intended Meaning of them : their innocent want of Conviction, and Disobedience following upon it, will not forfeit their Interest in God's Favour ; for all this part of their Conduct is well-pleasing to him. Now is this fair. If Church Rulers, governing according to their Consciences, are mistaken ; they are to be damned without Mercy ; but if People disobeying them, and in conforming according to their Consciences, are mistaken, they are the whiter Boys for it, and shall be saved the sooner for it.

SECT. XI. XII. XIII. XIV. XV. *Query*, Whether your calling, the Terms of Ecclesiastical Communion established in particular Churches by Church Governours ; their Terms ; their own Terms ; their own Sanctions ; their own Fancies ; and the regular Administration and Dispensation of Christ's Ordinances to them that live conformably to them ; the dispensing their own Favours ; their own Graces ; to their own Subjects ; &c. so often repeated in different Character, as some notable Stuff ; be not barbarous and scandalous Insinuation, uncharitable and brutish ? As if without all Respect to Christ's Law, God's Glory, or Mens either Salvation

tion or Edification, Terms of Communion, &c. were only imposed by those in *Authority*, to domineer, and gratify their arbitrary Humours?

Whether those *called Priests; called the Church; &c.* is decent Expression?

Query, Whether *worthily* partaking of Christ's Ordinances; be partaking of them as every Partaker himself pleases? And every one that says he is a Christian, is to be admitted to them on that single Term his own way? Or whether a Church and those who administer Holy Things, have not some Right of Discretion, or Judgement, between proper and improper Subjects? Whether Ministers may not be guilty of the Prophaneness of giving *that which is holy to Dogs*?

SECT. XVI. Whether your Treatment of the Text, *Obey them that have the Rule over you.* Heb. xiii. 17. be not ridiculously partial, and scandalously insincere?

Whether your singling it out as if it were the only one against your Doctrine, be not very cunning?

Whether, because it will not be softened down to Compliance with your Principles to your Mind, your flurring its Authority, by Words of Distrust, as if it were doubtful whether it was genuine Scripture or no; or because 'tis found in the Epistle to the *Hebrews*, whether 'tis not to be looked on as some *old Law* Command, and not proper or suitable to the State of Gospel Freedom; nor design'd for Christ's Freer-born Subjects; is not the way to have a clever Claim to Sincerity?

As when you say; *Some (who profess themselves Protestants) say, Obey them who have the Rule over you, i. e. in things indifferent, is one of the Precepts in the New Testament.*

Something may be said from that Law and Precept, *Obey them that have the Rule over you; as it stands or is placed in the New Testament.*

The Precept as placed in the New Testament.

Query,

Query, Whether he that thus offers at mutilating the Divine Oracles, and striking out a Command, to serve his Turn, can be presumed to stick at any thing?

Whether keeping back part of the Text, and playing least in fight, with the Words, and *submit your selves*, is to be imputed to ill Design, or your pious Aversion to *Supplements*, as an Error on the right-hand, and as you think it safer to have a Sentence too little, than a Word too much?

Whether you can name those Protestants you talk of, and charge with proposing the Precept, *Obeys them that have the Rule over you*, that is to say, *in things indifferent*; which you call *their Enthusiastick Supplement added*; *their new Light annexed to Christ's Precept*; and an *Act of Confederacy between the Popish Church and that sort of Protestants*, as you are speaking of; or whether in the publick Acts of any Church, or the Writings of any Commentators of Note, you can shew the Text with such Words, or form of Supplement, put to it, as you put upon your Readers, or under Determination to *things indifferent*? unless in the way of Vindication, from such as would not have *things indifferent* to fall under it?

Whether (if it were as you say) your calling such Exposition *Supplement*, is not as improper Language in you, as it would be impertinent and superfluous in those who so expounded it? Because the Text is a general Rule, deliverd out in absolute and indefinite Terms, under no Restrictions; and consequently the giving particular Instances of *this* and *that* falling within it, is far from being an Addition to it, or having the nature of a *Supplement* to fill up a Vacuity in its Terms, or Deficiency in their Sense; I take a *Supplement* to be something put in, to compleat the Sentence, either some Word that should be there, and is understood, or some latent Sense more than the Words are apt

to convey; to say that *all things* means *some things*; and *every body*, *some body*; and that *all Men* include you, and I, is not to be called *Supplement*, any more then *Subtraction*, is Addition; or calling a *Part* a *Supplement* to the Whole. Where a Rule is general, 'tis Exception, and Restraint, that is the *Supplement*; and where God says *obey* without any Limitation express'd; it is putting Limitation, that is the daring and adventurous Exposition, and the Side on which the Guilt of Presumption, by Enlargement into double and false Meaning, is liable to be incurred.

Obey those that have the Rule over you, and submit your selves, says God; Aye but not in *Things indifferent*, tho', cries Parson Bolde; *Submit your selves,* says St. Paul; Stand your ground my brave Nonconforming Boys, says our Rector; *all Christ's Subjects are equal*, and you are as good as the best of them; and St. Paul, either never said so at all; or if he did, he talks to the sneaking Jews only, and like one himself, and means it not to you, or the B——ans of Britain. Nor is this my Exception a *Supplement*, because they are Popish and High Church things.

But Query; Whether this Command, *Obey them that have the Rule over you*; import not Obedience in the same Latitude, as in those other Commands; *Servants obey your Masters in all things*; *Children obey your Parents in all things*; that is in all things possible and lawful, in all things not that are positively enjoin'd by God; but which are not positively forbidden.

Query, Whether *Things indifferent*, only, or things left free, and neither commanded or forbid by God; are not the only things that *Rulers* can be *Rulers*, in, and are capable of properly commanding, or those that are not *Rulers* of obeying them?

Whether the pretended Exception of *Things indifferent*, from Matter of Obedience to *Rulers*, does not hold equally in Civil, and Natural, as well

as Ecclesiastical Relations? Consequently if a Parent should single out some things confessedly indifferent, and insist on Compliance with them; as *Jack, come hither, Sirrah; wear your red and yellow Cap to Day; bow and kiss your Hand*; whether the things being indifferent in themselves, would excuse Disobedience, as not within the *Fifth Commandment*. God commanded saying, *Honour thy Father and Mother*. Matt. xv. 5. But the tender-conscienced Pharisees, by a *Supplemental Exception*, where there was none; taught, that if a Man said it was *Corban*, he was Free. God says in like manner, *Obey them that have the Rule over you*; your Spiritual and Civil Parents; *honour them, nay count them worthy of double Honour*; but our Rector with his Crew, by teaching Men to say, 'tis a *thing indifferent* (our modern *Corban*) sets them in like manner free. Our Saviour at the end of the World, 'tis said, will put down *all Rule, and all Authority, and Power*; which supposes that they are to continue whilst this System stands; but our B——, are for taking that Work out of his Hands, and saving him the Trouble, prematurely also confounding the Kingdom of Grace, with that of Glory.

Query, Whether expounding the Text, *Obey them, &c.* so as to be *Local; Temporal; Occasional; Personal*; of little or no concern to the Church in after Ages; built on the precarious Difference between *Rulers then*; and *Rulers now*; and the different State of the Persons spoken to; from that of Christians now; be not (though borrowed from his Leader) like a last Shift?

Whether our Rector does not follow my Lord of B—— through Thick and Thin, as religiously, as a Tanton Pig?

SECT. XVIII. Whether saying, — that *there be particular Churches or Communions of Professing Christians in the World, with some of which, if they can,*
(marked

(marked in different Character) *Professing Christians* are to join occasionally in the publick Worship of God, in order to partake of the Benefit of Christ's Ordinances; Be not laying aside the Necessity of all Christian Communion, and reducing Christians to personal Independency, and carrying *Monasticism*, to a Height beyond whatever Popery pretended to; justifying Seclusion not only from Civil Life, but Religious Communion, with any other Christians?

Whether your first telling us that the important Question, *Who chuse the best Communion*, Protestants; or Papists? cannot be decided, unless some indifferent Person were appointed to determine it, and then presently setting about it your self, does not suppose you to be that Neuter?

Whether Protestants professing the Scriptures to be the entire Revelation that Christ hath given us, for the Guidance, Conduct, and Government of his Subjects; means their being so in all (particular) Cases or Instances; or whether Christ Laws, like other Laws, are not general Rules only in most Cases?

Whether a Church having no Terms of Communion, but those Christ in the New Testament has ordered, to be Terms of Communion; is not according to your Doctrine, having no Terms of Communion at all? And consequently, whether your undoubtedly best Church, so form'd, be not no particular Church at all, that ever was, is, will, or can be?

Whether putting all Protestant Churches and Communions, on equal Foot for Goodness, speak not a courteous Nature in you?

SECT. XIX. Query, Whether the Question, viz. Whether is best, the Popish or a Protestant Communion? Which in the Section just before, you said, let it be ever so important, a Question; and now very consistently, you tell us, is a perfectly groundless, impertinent, and vain Question; is not delicately

decided, by your Sentence pronounced ; that *they* are none of them the best?

Whether your— *but to put the Question* ; when in the same Breath you tell us, 'tis a groundless, impertinent, and perfectly vain Question ; is not charging your self with perfect Impertinence, and Vanity?

Supposing that your Reason why neither Popish or Protestant Communions are the best, (by one or t'other of which Names all Churches in the Western Parts of the World are called) because they both have, and are for a Supplement ; and a Church with a Supplement, is not worth a Brass Counter ; yet Query ; whether there may not be some Difference in Supplements? Whether St. Paul does not make their Difference considerable, 1 Cor. iii. 12. by calling them Gold, Silver, Precious Stones, Wood, Hay, Stubble? Whether he does not by those Names of different Value, leave room for farther Enquiry concerning their Goodness, then which of them is, or comes nearest to that Communion which in part of the New Testament is named the Beast. By which, if I take you right, that the Enquiry is not to be which is best, but which is worst; as if one thing could be worse than another, without the other's being better than it.

SECT. XX. Query, Whether ever Point was finelier tickled, than this ; whether Popish or Protestant Communions are best? Is by our Rector ; in and out, Back-stroke, and Fore-stroke, he has it.

First, it might be an important Question, but there wanted an indifferent Person, who was neither Protestant or Papist, to decide it; Mr. Bolde is here your Man ; who steps out ; with respect to the Question, I shall observe, &c. And who, provided Protestants do but hold, what makes them so ; pronounces Communion with any of them to be certainly the best.

When we thought the Matter was now thus decided ; the next News we hear of him is well—

but

but to put the Question, which from an important, is now grown a perfectly groundless, impertinent, and vain Question; yet for all that, put it he will; and now, none of them are best; nor any Enquiry to be made about them, but which is nearest the Communion called the Beast.

And now here the third time, the Tryal comes on again ding dong, and hard and sharp it goes between them; for if they have none of them Authority for what they do, in respect of their Terms of Communion, not one of them is preferable to another; if they have all Authority, to make their own Terms, they are then on equal Foot. Thus the memorable Tryal between Popish and Protestant Communions, had ended at last, a drawn Battle, had not the Nonjurors, whose Time was now come to be fetched out upon the Stage, by making uninterrupted Succession, an Advantage to Church Authority, almost given the Preference to the Popish side, to all such as think that Succession lost amongst us.

SECT. XXI. Query, Whether, if it is true as you say; that some professed Protestants, Men very Devout, and of much Reading, had so great a Veneration for the Church—that they did even boast that they believed Propositions, because they were impossible; whether, I say, your Construction of what they meant by that word Impossible; by their being sure, and knowing it was impossible, that the Propositions believed should be true; is not ridiculously unfair and uncharitable in you?

Impossibility is an Idea of Relation either to the Laws of Nature; and means Supernatural; or to Humane Understanding; and signifies the same as Incomprehensible; and the Man that talks of Impossibles farther, absolutely and in Divine things; talks much more like a Fool and an Atheist too, than the devout Protestant named, would have believed, though he had believed, even as absurdly as you would make him. Since with God all things
are

are possible, and the *Idea* ceases, and the Word is out of date where he is concerned.

SECT. XXII. Query, Whether the following beautiful Expressions, are not the manifest Fruits of the—Spirit?

It is true Transubstantiation and Creature Worship—are things not yet discover'd in the Supplement; some professing Protestants contend for—this is at most but an accidental Difference.

Let the latter sort—obtain their dear Independency on the Civil Government—and get the Bible out of the Hands and Minds of their Subjects, and it may reasonably be expected, that in a Course of Years, they will oblige their Subjects to believe Transubstantiation, to worship Creatures, and become intirely one, with Mother Church.

Or if they continue to snarl and grin, to keep Patri-archship upon its Legs, they will put on their Subjects, Doctrines and Practices as opposite to the Bible.

Legislative Authority in Church Priests cannot be restrain'd, and kept within bounds, by any thing but Force; and when it prevails, it will cause Force to be employed on its behalf, to the trampling down of all that is truly sacred, just, and rightful.

Legislative Authority is the Devil's Master-piece, his principal Device to supplant the Christian Religion, and introduce in its Stead, and under its Name, all that is wicked and detestable.

Query, Whether such Raptures of Calumny, bare Assertions in *Billingsgate* sublime, without show of Argument, or Evidence to support them, ought not to be answer'd, as the Arch-Angel answer'd another old Friend of the Church, with a—the Lord rebuke thee S—m?

SECT. XXIII. XXIV. Query, Whether your speaking of Priests and Churchmen here, and elsewhere, in the third Person, as vile Names, in which your self is not included, and treating them with
Scorn,

Scorn, is not very becoming one who calls himself at the same time *Reſtor*?

Whether ſuch a *Reſtor* ought not to be took at his Word, be kept to his Word and Principles, and left to graze with his *Creditably Profeſſing* Herd; diſown'd by thoſe, he diſowns; and ſpew'd out by all Chriſtian Communion, to ſave them the trouble of not joining with them; and anticipate the Non-compliance with any of them that he ſo ſtrenuouſly preſſes them to?

Where the Wrong is, of Unchurching thoſe that he adviſes to Unchurch themſelves, as duly incumbent? His great Buſineſs is to perſwade Men not to comply with the Church Eſtabliſhed, or any other Terms of Chriſtian Communion whatſoever; and this not becauſe the Terms are not in themſelves good, but becauſe the Kingdom has no Right to make them Terms; and is full of Wrath againſt Church Governours, becauſe they make Folks do what he would have them.

The Church of *England* obliges no Body to ſtand to her Interpretations of Scripture, *absolutely*, but conditionally only, and *κατὰ τὴν*, and *quoad nos*; we have made the beſt Proviſion we can to entitle us to GOD'S Favour; to make our Way to Heaven together; if you like our Proviſion, and will make one with us, you know our Terms, and are welcome; if you do not, take what follows. Stand off, and make the beſt of your own Way, how, and with whom you pleaſe; but pray, good Mr. *Reſtor*, with your Crew of turbulent *Creditably Profeſſing* Royleſters, let us alone, and be not thus troubleſome; but either come in, or let us barr you out, and do not keep a bawling that you will not do one, nor let us do t'other.

SECT. XXV. XXVI. XXVII. In the firſt of theſe Sections, an Oraculous Answer is return'd to the Queſtion, *What is it that juſtifies a Profeſſing Chriſtian,*

Christian, in the Choice he makes of the Church or Communion he chuseth to join with; that it is Sincerity; which equally justifies all Christians in the several Choices they make.

The next answers a Clamour made against this Doctrine of Universal Justification by Sincerity; that it puts all Communions, upon an equal foot with regard to any intrinsic Goodness; this Clamour the Author says is made in open defiance to Truth, Sence, all Modesty and Shame; because he observes, that whereas the Clamourers say, that he puts all Communions on equal Foot; the Question was not asked of all, but of Protestants and Papists only; which are not all; and the Answer only relates to those: Secondly, that as to these, though they are, 'tis true, on equal Foot, and never the Barrel of better Herring; yet he does not put them so, but their Governours; and if they are so, there is no help for it; he only declares what is so, to be so.

What he adds farther, that though Terms enjoind by Ecclesiastical Governours, are really the Doctrines and Laws of Christ; yet Mens appointing them, is such a perverting of them, as makes them no better than those that are sinful and superstitious; is hardly to be admitted.

For, Query, Though Things indifferent in themselves, by Humane Constitution cannot put of their Nature, and be thereby made better; yet whether t'other Way, the Divine Ordinances by such Constitution of them, lose their Virtue; or whether the Divine Laws by Humane Injunction have the Value of their Observance lessen'd, or whether it ineffectuates the Divine Institutions?

The last Section answers another Clamour, that making all Communions equal; and their Members equally justified by Sincerity in one, as much as another; renders all Attempts for the Conversion of Papists, or any others, groundless, impertinent, and vain.

To

To this he pleads guilty, but of no Crime; because *the Successors of the Apostles*, who, like *Harpies*, defile every Thing, they put their Paws upon, have amongst others, so far corrupted the Word *Conversion*, that they make a Noise withal, by which they neither mean what the Word doth ordinarily signify in the *New Testament*, nor any Thing the *Apostles* ever thought of; so that *Conversion* is but turning Men from the indifferent Things of one Communion to the indifferent Things of another; and to be converted from *Popery* to *Protestantism*, for Instance, is but like changing a Man's Sunday's *Wastcoat* from *Drugget* to *Fustian*: So that a *Papist* is as well where he is, as if he turn'd *Protestant*; and a *Protestant*, is never the worse, if he pass over to *Popery*, where the *Nestrum* of Sincerity will do his Job as well as before.

And now, *Query*, whether the Church of *England*, and every other *Protestant Church*, have not fast hold of this *Rector*, who is prepared as readily to change Sides and Communions as *Wastcoats*?

Query, Whether *King George*, for the same Reason, has not sure Hold of this good Subject; and the *Pope* and *Pretender* have not a fair Chance for him; since 'tis but leaving one indifferent Thing, for another; and Titles to Crowns may be ranked amongst indifferent Things: And whether he, whose Principles lead him to change his Church as easily as his *Wastcoat*, will not more easily turn his Coat, if Things invite? Whether, if it is not worth while, nor becoming the *Successors of the Apostles*, to endeavour strenuously to prevail with a harmless Neighbour to come to Church with a *Fustian*, rather than *Drugget Wastcoat*? 'Tis more worthy some old *Dotard* to play at *Cross-purposes*, and lye at him not to do it? O! for the Lord's Sake, Neighbour

F

Roger,

Roger, you are a special true blue Protestant ; your Principles as good as ever twang'd, do not comply with it ; for 'tis a Thing indifferent , Man, and there is no manner of Harm in it ; no if the Church-Sovereigns (p. 32.) would have you to take up, tho' but a Straw from the Ground, I hope no true Subject of Christ would disgrace his nonconforming Back, by stooping to do that accursed, unforbidden Thing. You may as well submit to every Ordinance of Man for the Lord's Sake, 1 Pet. ij. 13. obey Magistrates, Tit. iij. 1. honour, nay obey, them that have the Rule over you, as do so.

Whether your Interpretation of the Word Conversion, that it is a Conviction that the intire Mind of Christ, so far as he hath revealed it for the Guidance and Government of his Subjects, can possibly be what the Apostles mean by that Word, and what it ordinarily signifies in the New Testament ?

SECT. XXVIII. Whether St. Paul, whose Words you quote, as calling indifferent Things, Silver, Gold, &c. do not contrary to what you affirm of them, represent them of different Value, and Esteem ? What you mean by saying, that Mistake and Error of Judgement, cannot entitle to God's Favour ; and Sect. 29. that neither Error of Judgment, as such—can render Communion more acceptable to God than they would be without them. For whoever thought of Error having a recommendatory Force in it, however it may excuse or extenuate ?

Whether your saying, that different indifferent Things that distinguish Communion (or the Terms of Communion, including Doctrine, Discipline, publick Worship, and constituting particular Churches) are not Objects of wise Mens Choice, but Things that People, if they please, may throw up for ; be not decent Treatment of the Christian World ?

SECT.

S E C T. XXX. XXXI. XXXII. XXXIII.

Query, Whether the Author knows what he means himself by *Christ's Ordinances, being administer'd simply, as he himself hath order'd*, without Church Terms annexed? Or whether he means any Thing at all, or which is all one, their being administer'd without any natural Mode, or Circumstance whatever; which is impossible?

Whether demanding Proof from Scripture for their being *more effectual*, by being decently circumstantiated, and respectfully treated, by the several Communion of the Christian World; is not troublesome, unreasonable endless Cavil?

Whether calling the Propriety of Circumstance with which Divine Worship is performed, and Christ's Institutions are executed variously, thro' Christian Churches; by the Names, *Church Governors Terms; their own Terms; their sanctified Terms; supernumerary Terms; &c.* And the affected Cant, and leaden Satire of calling *Nick-names* that he in short keeps dinging onwith, speak not Pique and Prejudice, more than Scruple of Conscience, or Love of Truth?

Whether these rare Allegories; *Churches filling their Magazines, with Terms of Communion; — the Back of uninterrupted Succession is very old, and it seems the stronger for being so. Yet Priests are not to lay upon that Back whatever they have a Mind it should bear; be like Rhetorick of European Growth; or on this side the Cape?*

S E C T. XXXIV. XXXV. *Query*, Whether after a Man has for an Hour together, been talking with Breath as hot, and Words as flaming, as if, like the Fire-eater, he lived on Brimstone, and one might broil Rashers on his Tongue; it is not very pretty to close the Scene, like him, by gaping

round to the Company, and saying, now Gentlemen all my Service to you; a cool Mouth is a fine Thing?

Or whether after wildly raving at *Church Authority*, and all that exercise it; demolishing *Communion*s; subverting *Constitutions*; making *Havock* of *Liturgies*, *Articles*, *Canons*, *Confessions*, &c. as *Trafsh*, *Rubbish*, and *Trumpery*, clapping upon the *Christian Ministry* the Guilt of *disturbing the Peace*, and *breaking the Union* of *Christ's Church*; and of *making Divisions*, and *Scisms*, and *Parties*, amongst *professing Christians*; and being the *real Cause* of all those *deplorable Mischiefs*, as to *Matters of this Sort*, which have prevailed, and do prevail, to such a *Degree* over the *Christian World*; wiping ones Mouth, and canting about *Humility*, *Meekness*, *Modesty*, *Friendliness*, *Peace*, *Love*, and *Charity*, as *Characters* belonging to *true Christians*, does not follow very handsomly and naturally?

Whether making a *violent Concern* for *Church Authority*, the *true Characteristick* of *Factions* and *Parties*; but a more violent one against it, to be none; is not a *Sign* of a *flaming Impartiality* and *Sincerity*?

Whether, in a Word, 'tis not wondrous *humble*, *meek*, *modest*, &c. for a *Sett* of upstart *Novelists*, blown up with *Pride* and *Self-Conceit*; *Revivers* of the *Principles*, of the *Family of Love*, *Brownists*, *Levellers*, *Fifth Monarchy Men*, and such *Fanatical Enthusiasts*, a *Reproach* to the *Protestant Name*; crept lately out of their *Holes*, as into a warmer *Sun*; that ought to be hooted thro' the *Kingdom*, and *Streets*, like *Camisars*; and with their *Principles* pinned to their *Backsides*, like *Dogs*, with *Marrow-bones* tyed to their *Tails*; whether 'tis not decent, I say, for these, to call, not only the *Body* of the *establish'd Community*, by the *Name* of *Party* and *Faction*, but all the *bounded and estab-*

bliss'd Communities of the Christian World beside? and to set up themselves without *Call*, without *Authority*, and *Commission*, nay contrary to both, for supreme Regulators, forsooth; as if a Knot of Warts should set up to be the Body; or a few Toad-stools, not content with the Indulgence of *Toleration*, put up against the Tree, and direct the pruning it to its Form?

Whether, without *rummaging the Vatican*, *despising Government*, and not being afraid to speak evil of *Dignities*; and *despising Dominion*; commands, not to be *presumptuous*, *self-willed*, &c. are not Texts placed in your Bible that you have taken Notice of?

SECT. XXXVI. Whether your Project of *Catholick Communion*; by *laying aside all Terms of Communion in Christ's Ordinances*, but what Christ has appointed to be *Terms of Christian Communion*, &c. be not like destroying Property to prevent Law-Suits?

Whether there would not be the same Disputes still, which Terms Christ had appointed?

Whether it would not leave Christ's Ordinances in a State, they could not be partaken of in, unless they are put under some particular Forms of Determination, and circumstanced by Men?

Whether it is true what you lay down; that the Lord Jesus doth in the New Testament furnish his Subjects (unless in general) in what manner all the Ordinances he has instituted are to be administer'd? (p. 2. p. 9.) what Laws they are to conform their outward Conduct to, and all the Rules they are obliged to observe as a visible Body of creditably professing Christians?

—And whether the Lord Jesus has appointed (*viz.* in particular) all the outward visible Observances which the Members of the Church, as Christians, are to observe,

(p. 2.

(p. 2. Sect. XI.) Whether Christians, under all their Differences now, have not so far Communion with each other, as they would then; viz. in the general Fundamentals, wherein they all agree?

SECT. XXXVII. How you prove that *Natural Religion* was extirpated by *Priests*? or that the different *Communities* or various *Forms* of *Idolatrous Worship*, in *Heathenism*, was nothing but what *Priests* assuming to themselves a pretended legislative Authority, made *Terms* of *Communion*?

How you prove *Mahometanism*, as to all that is false in it, to be a meer *Priestly Institution*?

How you prove that *Idolatrous Worshippers* and *Diabolical ones* (in spite of all that *Priests* can do to the contrary) have an *Interest* in, and a *Title* to *God's Favour*, from their *Sincerity*? and consequently, whether they are not put by you, in a State of *Salvation* equal to that of the best *Christian Churches*?

Whether this all-saving Thing *Sincerity* itself, be not at last a Thing of an indifferent Nature; an Affection equally related to *Action*, *Good* or *Evil*? Whether the *Devil* is not *sincerely* so? *sincerely* proud, malicious, &c. and whether the same *Sincerity*, that entitles, it seems his *Worshippers* to *God's Favour*, may not stretch its Influence farther, to help his infernal Highness to some Degrees of it?

Whether *Sincerity* is more than unmixed, simple, real?

Whether you have not carried your Attempts to blast the *Sacerdotal Order* here; and as far as in you lies, rais'd a popular *Odium* against the very Name, to an Extravagance beyond all Regards, to *Charity*, *Conscience*, or *Truth*?

Whether he is not a prophane Wretch who treats the *Office*, the *Name*, the *Character*, that not only all *Christians*, but all *Mankind*, from the
World's

World's Beginning thro' all Ages, have venetated; that the holy Scripture treat as sacred and reverend; that the Great *Melchizedek* was a Type of Christ, only by hearing; that the Son of God, has himself took, and put himself at the Head of for ever; like a Heathen *Savages*, a wild Man, over-run with Brutality, without Manners, or Religion? Whether a Savage of *India*, or a humane Monster of *Soldania* could give more effectual Testimony of having no Impressions of a God or Religion? or have given the Christian Ministry less fair Quarter than this good Chaplain of the now Right Reverend the Bishop of *Sarum*, as 'tis said, has even stretched his Imagination to do?

Whether 'tis impossible but some People may keep Dogs, only to bark at Parsons?

And now, Mr. *Rector*, to shut up this Part; if the want of good *Sense*, and real *Integrity*; if having given the *World* extraordinary Marks of nice *Discernment*, and profound *Judgement*, in an ironical Way; by taking distinct Subjects to be the same, (Lett. to Mr. *Templeman*) if those Words, spirited with Contempt and scandalous Reflexion, with which you close this First Part, are Civilities, which unprovoked, you design particularly for me; as the *Author* of *Bedlam Defences*, of *Bedlam Prayers*, to whom you will have nothing to say; then in Return to this last Compliment,

Query, Whether indifferent Readers will not think both you and your Publisher exceedingly mad, like St. *Saul*, against something, and somebody? and tho' you spoke the Words of Truth, yet hardly of *Soberness* (*σωφροσύνης*;) viz. *Temper*, *Prudence*, or *Modesty*.

The Bile that discovers itself in my *Bedlam Defences*, &c. indicates itself, I hope, of the splendid Kind, transporting me to Levities, frothy Ejaculation, and Flashes of unmalign Reflexion; and is
not

not of the darker Hue of some Men's Choler; nor fullen, sower, malevolous, or mixed up with inward Pride, Disdain, or Discontent; nor carries any design'd Venom, from me to Mens Persons.

And now, Sir, *Query*, Whether all Things go altogether so trig, and irreprehensibly with your Doctrine, and Conduct, in writing and publishing, this your so much boasted of *Mawl-Parson*; with which you went big so long, that the Reckoning comes pretty near up, to that of an Elephant; and whether if your Publisher had given it a Knock in the Cradle, as Monsters should have, it might not have been full, as well?



PART



P A R T II.

THE first eight Sections, are a Display of my Lord of Bangor's Notions of Christ's Kingdom and Subjects.

S E C T. IX. *Query, How does it appear from Scripture, without what you call Supplement and Humane Interpretation, that Men by professing themselves Christians, unfeignedly take Jesus to be their sole Teacher, Law-giver, and Judge in every (particular) thing that can concern them as his Subjects?*

S E C T. X. *Query, Whether his Grace of Canterbury has not by some Act of Unkindness forfeited the Author's Favour; being favour'd with particular Glances here and elsewhere, at himself and Metropolitanship.*

S E C T. XI. XII. *Query, Whether pretending, that a Number of People professing Faith in Christ, became first, a Church or visible Society, subsisting as such by Christ's Constitution, before they had any Officers amongst them, and by Vertue of such their Constitution, derive a Power from Christ's Law to appoint Persons—to officiate amongst, and unto them; be not notoriously misrepresenting the Order and Manner of the Church's Beginning, deliver'd in the Divine Records, and unnaturally falsifying Matter of Fact in favour of his Notions?*

Whether any thing is more evident in Scripture, than that the Christian Church was not in Order of Time, before its Officers that arose afterwards

out of it by its Appointment ; but that the Officers were first appointed before the Church, and by them the Church was afterwards collected into one Body first, and into more as it multiplied ; and cast them into social Form ?

Whether to suppose a Body before its Officers, is not naturally preposterous and absurd ? since Officers are its Form, by having which, it commences *Body, Society, Church*, in Distinction to a rude and indigested Crowd, and such a tumultuary and inform Heap of Members as the Author would reduce it to, and raise it from ?

But one may see that our Author's advancing this new Scheme, of the Pre-existence of Society to its Officers ; of a Body to its Constitution by Distinction of Members, is a forced Put upon him, and provisionary, against what he saw was coming ; for bigotted to his Imagination, and as cocksure of the Success of his Principles, he saw People thick and threefold flocking in upon him out of all deserted Communion into his new State of Gospel-Freedom ; under the immediate Conduct of *King Jesus* only ; he dreamt of no less than of Churches and Conventicles being half empty by this time, by Men's abandoning, *humane Ordinances ; Supplements ; and supernumerary Terms of Communion ; and creditably professing* Christians entering Protestations against partaking of Christ's Ordinances, upon any Terms, they can now be had upon, in the Christian World ; and wandering like so many scabby Sheep not admitted to any Fold, or minded by any Pastor ; and having no great Prospect of many of the present Race of successional Priests coming over ; he found it high time to prepare for a Supply another way. He seems to have made no Question, but beating up for *Volunteers* to stock his new Reformation, upon such inviting Terms as these——— *All Gentlemen Christians,*

stians, Churchmen and others, who have a mind to live exempt from all humane Jurisdiction, in Subjection to no mortal Man, Prince or Priest; on any Terms whatever; but to themselves only; to be themselves Kings and Priests, immediately under Christ to reign here on Earth, Chief Justices, and Prime Interpreters of his Law to themselves, in all Languages; let them repair to Sa. Bolde, at the B — r's Head in Blow-bladder Street, and they shall be instructed, and have their Powers and Principles deliver'd out to them, new and fashionable.

Upon such Proffers as these, he thought he could not fail of raising creditably professing Christians enow, to form his independent Body, so as even to pick and chuse, and have them as evenly sized in Body, as in Mind; topping, clever Professors, all of a Height, taking none under five Foot ten Inches without his Shoes, like the King of Prussia's Grenadiers.

At the Head of this super-eminent Body our Author seems chimerically to have fancied himself; as appointed by publick Voice to officiate as their first publick Remembrancer; and having accepted *this*, either to quit, or by new Writ issued out from the Society, by Re-election to keep *Tyne-ham cum Steeple*.

Query, Whether he does not strangely abuse and pervert the XIXth Article; defining a particular Church; by alledging it first at all; since as 'tis an Article, and prescribed as a Term of Communion, 'tis what he writes against; and the Sense of each Clause also stands against him.

A Church (says the Article) is a Congregation of faithful Men, in the which the pure Word of God is preached, and the Sacraments be duly administered, according to Christ's Ordinances, in all those things that of Necessity are requisite to the same.

For Query, First, Whether the Words (*faithful Men*) do not relate to the Christian and Catholick

Faith, set forth in the three Creeds before established?

And if so, whether our Author or Publisher's Title is clear to be of that Number?

Whether the Word (*pure*) *Word of God* refers not to publick Judgement, and Right of Discretion determining which is so?

Whether the Word (*duly*) *administer'd*, &c. include not the like Judgement as to the Sacraments, and point not at some publick Direction?

Whether, according to Christ's Ordinances, in (*all those things*) *requisite to the same*; the Words *all those things*, are consistent with that Simplicity, of general Direction by Christ, uncircumstantiated, that the Author so insists upon?

SECT. XII. *Query*, Whether allowing the Church as *a visible Society, the Right and Power to make Laws*—— *with respect to those things that are intirely at their own Disposal*; be not merely a mock Grant? Since nothing is at their own Disposal? *Indifferent things* they must not dispose of; and those not so are disposed of to their hands; so that the Rector treats the Church, much as the Doctor in the Romance does the Governor; sets on Variety before him, and bids him fall to; but when he offers at Particulars, lays his Rod of Prohibition on every Dish?

SECT. XIII. *Query*, Whether calling the extra-essential Assents required in Form of Baptism; and the Exposition of the Substance of the original Form itself, *viz. to renounce the Devil and his Works; to keep God's Commandments; assent to the Apostles Creed, &c.* Whether calling these *the Invention of obliging People admitted to Baptism*—— *to profess an Obligation on themselves to believe whatever Doctrines Church Rulers shall declare are Christ's Doctrines,*

Strines, on their bare Testimony, &c. and baptizing them in the Name of Church Rulers and Governors; and be an Expedient to unite visible Societies——under the Name of visible Societies professing to believe in, and be subject to Church Rulers?

Whether saying, *The Additions aforesaid would have been resented in the earliest Times of Christianity, as a virtual renouncing of Faith in, and Subjection to Christ; is not decent as well as learned Language; since, Query, whether they have not descended from those earliest Times?*

Whether saying, *Things are not one in those things wherein they differ; and that Churches cannot be particular Churches but by leaving out those things, wherein they are distinguished from others: And, that no Terms are essential to make them particular Churches, but those wherein they are the same with all other Churches; or that they cannot be particular, but in those things wherein they are catholick and not particular; be not wonderful Philosophy; and strong Reasoning?*

SECT. XIV. *Query, Whether his calling such Churches as he would have; Congregations and Assemblies wherever they be; be not, very proper, since there neither is, or ever was such?*

We are here also presented with a new Sett of Nick-names; for *Creeds, Articles, Canons, Liturgies, Discipline, Rites and Ceremonies; such as humane Decorations, Embellishments, fashionable Dress, addition of glaring Ornaments; and Trappings; Inventions and Trinkets made by Craftsmen.* He is in short for dressing out a Church, not very like a King's Daughter, but like Grandame Eve in Paradise, with nothing behind; and nothing before; &c. but *Cap-a-pee with Nakedness.*

SECT. XV. XVI. XVII. may be reduced to these two Propositions advanced;

I. That

- I. That professing to believe that Jesus is Christ, is all that is required to be Baptized, and for a Person to be admitted a Christian?
- II. That a creditable Profession of this only, entitles a Man to Communion with every particular Church.

As to the First 'tis true, I confess, that no other Term ought to be insisted on for Admission to Baptism, but that only; *that Jesus is Christ?* But then this must not be supposed, as our Author does, to be an empty Belief of the Name and Sound, but of the *Sense* of the Proposition, and what is imported in the right understanding what is meant by it; and of the *Ideas* essential to that Understanding; and the Christian World together with the Name, insisting on assent to the Sense, by Forms of Catholick Exposition found in, and founded on, Scripture, derived and traced down from the Apostles by universal Tradition of Practice, with successional Editions of Enlargement, barring against satanical Perversions, does not thereby alter but secure the first Term and Constitution.

As to the 2d, That this same bare Profession entitles to Communion with all particular Churches; and what lets a Man into the Catholick, is a *Passe-pertout*, thro' all Communions, and makes a Man a Member of each of the super-structed Politics which Christians in Consequence of their Faith have formed themselves into, for the publick Worship of Christ believed in; and the Conduct of their Lives together in pursuance of his Laws; without being obliged to come into their Measures, or externally to conform to their Terms, is as wild and unreasonable, as if a Man from taking the Oaths only to the King, and
pro-

professing himself his Subject, should insist on a Right of being took in a Member at pleasure into all the Corporations and Companies of his Dominions ; and like some *Drawcanfir*, not only thrust himself into their Meetings and Feasts, but abuse the Company because every thing is not order'd as he would have it ; Look ye, Mr. Mayor, and the rest of ye, let me have no more of these *supplemental* and *supernumerary* Trinkets, Decorations, &c. if you expect that I should make one among you ; or you shall not have my Company ; and yet you shall have it too : Could such a Disturber expect to hear less, than—— Here, *Serjeant*, take me this Reck—r or Ruffian by the Shoulders, and clap him in the Stocks.

Whether, saying, that *those who first converted the World where Persons, who tho' they were enabled to work Miracles, yet understood very little, if any thing at all, of the Christian Religion ;* be not a most scandalous Account of them ?

Query, Whether, upon supposal, that all *Communiions* refuse to admit many such People, viz. his poor creditable Professors, yet whether, his Reason for their having a Right in such Case to make themselves Officers ; viz. because no express *Prohibition* can be produced from Christ wherein he forbids them to do it ; is not what himself had just before condemned ; refraining from what Christ had not commanded ; and observing what he had not forbid by the Direction of Governors ?

SECT. XVIII. Whether 'tis not false in Fact ; that the New Testament gives not any Account of any one Vicegerent, or of any Number of Rulers ; or Lawgivers properly so called ; set or appointed by Christ over his visible Church ?

SECT. XIX. Whether changing the Name *Parson* for *Teacher*, and *Remembrancer*, Ordination for
Appoint-

Appointment, and transferring the Right of Ordaining from Bishops, or Presbyters, to the People, be not considerable Reformati^ons?

SECT. XX. *Query, Whether distinguishing between Christians as a Church, and as a visible Society, be not extremely nice?*

Whether a Church means not Christians embodied or formed into Society?

Whether a Church's having no Authority of Admission into, or Expulsion out of their Communion; or to make the Penalties which Christ has appointed to be inflicted for the breaking his Laws, the Penalties for not observing or transgressing their own Laws; be not the Reverse both of all Christian Judgement, and Practice, Civil and Religious?

Whether Mr. Rector does not here play the Dictator to Church-Officers, and all Governours whatsoever, very handsomely; and exercise very laudably the Legislative Authority that he denies the Christian World? This you may do; thus far you may go; but no farther; as you value S. B.?

SECT. XXI. *Whether the Prophecy of a Monk, would not on another Occasion been much valued by the Author? But against Church Authority all things have weight.*

SECT. XXII. XXIII. *Describe the Nature of Authority, and shew how far it ought to be a Ground of Assent to Propositions; and influence Faith.*

And thus much at last our Author is forced to allow, to this the Devil's Master-piece, his principal Device to supplant the Christian Religion, &c. That,
1st, On it, as the sole Foundation, stands the Christian World's Belief, of the Scriptures being the revealed Will of GOD, and accepted as such,

viz.

viz. On universal Testimony and Catholick Tradition ; every Christian taking it as such on the Church's Word as its Witness and Keeper.

2dly, That what Words, and of what Insignification those Words are ; that make up the Scriptures ; and what Propositions they make ; are also Points of Knowledge and Faith that stand intirely on Authority, and can be come at no other way by those that understand not the Original. But,

3dly, That *Authority* having done all this, has here a full Stop put to it ; and is *no Evidence at all to any Man*, of the Truth of those Propositions which it conveys ; *nor doth it lay any Obligation on others to believe them ; and that Authority relates to Matters of Fact only ; and not to the Sense and Truth of Propositions ; nor ought to operate on the Mind, as to them, in the way of Conviction and Persuasion of their Sense.*

As to which *Query*, Whether his calling the *Authority of the Church* bare humane Testimony ; in relation to the proper Matter it exercises itself upon ; be not a malign and detracting Definition ? Whether he ought not to have done it the Justice of saying, it was settled by *Divine Authority ; pursuant to Christ's revealed Will ; entitled to Promises of Divine Assistance, and Co-operation when it duly excercises it self ?*

Whether, if it be barely humane Testimony, as such it relate to Facts only ?

Whether it is not false and ridiculous to say that *Authority* relates to Matters of Fact only ?

Whether *peritis in sua arte credendum* is a Maxim relating to Facts, and not also to the Sense and Truth of Propositions ?

Whether the *Authority* that conveys Facts is not of a different Origine, from that which influences the Mind to Conviction of the Truth and Sense of Propositions ? And they do not arise from

H

different

different Powers and Principles within ? The *Authority* that conveys Facts, and demands Assent to them, is *Integrity only* ; consistent with a State of the greatest Simplicity ; without regard had to Judgement, or Skill. *The Testimony and Authority* that influences the Mind to assent to the *Sense and Truth of Propositions*, is chiefly Judgement, with that same Integrity subservient.

Whether Judgement has not the same natural Right to influence and convince the Mind as Evidence of *Sense*, and *the Truth* of Propositions ; as Integrity has to Facts ?

Whether, the universal Practice of Mankind both in Religion and out of it, has not from the World's Beginning, allow'd it so to have ?

Whether the Differences of humane Judgement, made by Nature, or providential Acquisitions, and the various Distribution of Talents from GOD ; by such Disproportions of Inferiority and Superiority, do not make some Persons depending on others Judgements, and making them the Ground of their Assents to *the Sense and Truth* of Propositions, absolutely necessary in humane Life, both in Religion, and out of it ?

Whether *the Testimony* of the twelve Judges, &c. and their Judgement of *the Sense and Truth of Propositions*, and their being persuaded of the Meaning of the Legislature in those Propositions, is not a better Ground of Assent to one unletter'd, or ignorant of the Law, than any rational Evidence he could have of his own ? Whether the Case does not hold the same to the Illiterate, with regard to the Bishops and Clergy concerning the *Sense and Truth* of several Scripture Propositions ?

Whether, Translations are only intended to convey the Signification of simple and unconstructed Words only ; and their *Ideas* ; and not the *Sense and Truth* also of the original Propositions ?

Whether

Whether they do not determine Christ's intended Meaning ; and exclude several Senses of the Original, that might be Christ's intended Meaning ? And consequently whether half the Propositions of the Bible, at his rate of reckoning, is any thing *but the whimsical Meanings of the Interpreter, Expofitor, Translator, &c.*

Whether the natural State and Incapacity of the greatest part of the World, be not such as unqualifies them for understanding the *Truth* and *Sense* of the greatest part of Scripture Propositions, unless upon *Authority* ? as Children, Ideots, and a great part of Womankind, &c. ?

Whether allowing such by means of Translation to come at the Sense of the original Words, and at the Matter of the original Propositions, yet Construction, the more difficult and impossible Part to them, is not still behind ? Or the perceiving the true Meaning that Christ intended by them, by putting them together ? The Laws and Rules of Grammar in some Degree ; the Laws of Criticism ; the Idiom of Tongues ; the Customs of Countries ; a Notion of Trope and figurative Expression ; is required for any one, of his own Head, to determine of doubtful Senses, which is the likeliest to be Christ's intended Meaning, in Propositions even of an easier kind ; or to make any just Sense at all of them ?

Whether to suppose poor ignorant and illiterate Persons, so to abound with rational Evidences on each side, in all doubtful Cases of Scriptural Propositions ; and to perceive those Evidences to be so very equal, that they are at a loss which Side to take, be not monstrously contrary to what every Man's Experience daily shows in Life ?

Whether upon such a supposed Equality of Reasons, not to allow the *Authority* of a *Priest*, a *Church*, nay the whole Christian World to have the Mo-

ment of a Feather, to turn the doubtful Scale, betrays not an Extravagance of obstinate Disaffection to the Clergy ; when he had rather that one of his *honest Professors*, should stand, or hang rather, for ever in eternal Suspense, fixed like an Ass between two Hay-Ricks, than be beholden to *Authority*, however great or regular, to *disenchant* him ?

Whether *Forgers of what they call Articles of Christian Faith*, sound not well ?

Whether, if *Translators and Interpreters must render Scripture Propositions, by Words that have in them, neither one Idea more, or less, than the Words of the Original have in them ; 'tis possible, without incurring the Guilt he charges for doing otherwise, to be a Translator or Interpreter ?*

Whether assenting to the *Sense and Truth of Propositions on Testimony*, ought to be called *Obligation* positive ; and not rather *Necessity* ?

Whether if there were no *Priests*, no *Church Authority*, no *Commissions* ; yet some *other Authority* elsewhere lodg'd must not still supply its Place and Office ; and half the World must not still either believe, *this* and *t'other* to be Christ's intended Meaning upon mere humane Testimony ; and so *behave themselves like Sots*, (p. 85.) or continue *Heathens and Infidels* ?

SECT. XXIV. *Query*, Why the Author lessens the Authority of Translations, since he makes them the Ground of Faith to all that understand not the Originals ?

Whether Translators supposed not to understand the Meaning of the Propositions they translate, are not like to make good Work on't ?

Whether, supposing, all illiterate Persons, that neither understand the Original, nor can read the Translation, to understand Christ's intended Meaning better than the Translators themselves, be not also a likely Story ?

SECT.

SECT. XXV. Whether saying that the present *Commissions*, by Vertue of which the Clergy execute their Office ; are neither the same (kind of) *Commissions* that Christ gave his Apostles, nor the *Commissions* the Apostles gave to them they employ'd to ordain *stated Officers* ; without assigning any Reason, any Account in History, *when, where, or how* they were alter'd, or wherein they differ, is not vile and scandalous ?

Whether saying the first *Commissions* were only temporary, and seem appropriated to the very Persons that had them ; and this only, because there is no *Necessity* that either the one or the other were to convey to those they ordained, the *Commission* they themselves were originally vested with ; but only a *Commission* empowering or authorizing those they ordain'd to exercise the Powers appropriated to them ; whether, I say, the want of *Necessity* is a proper Plea to shock an established Title, or dispossess by ?

Whether the whole Series of Ecclesiastical Story be not a continu'd Demonstration of the Ministries acting by the same *Commission* as at first ?

Whether insisting that the Clergy ought to produce, either, the first *Commission* it self ; or the *Original Form of Ordination* ; for their Ministerial Authority, argues not some Misfortune in the Author's Intellects, who cannot but know that both the first *Commission*, and *Form of Ordination* is upon Record, in Scripture ?

Whether the Pert *Rector* Diotrephe he takes notice of, as mentioned in Scripture ; for loving to have the Pre-eminence, and prating against Church Governors, with malicious Words ; was not rather, by his Picture drawn, the Sam. Bolde of his Days ; than a Representative of the common Body of the Ministry, that he is stigmatized for opposing ?

Whether

Whether these following Expressions are not modest and charitable ?

They, (viz. the Parsons) are for laying aside the Doctrines of Christ, as worded by him and his Apostles ; inspired by the Holy Ghost, and are for expressing their own Doctrines, by what Words they like best ; — and then by Vertue of their own Authority, they will oblige others to believe upon their Word, that they are Christ's Doctrines. And when they are resolved to have his Words laid aside, their appears some Reason to suspect, they have something of there own to be believed, with which Christ's Words have nothing to do.

They liberally bespatter them who will not be obsequious, as it is their Pleasure they should be ; — with the Names which properly express their own peculiar Wickedness and Guilt ; — they disgorge their Wrath and Spite — spew out their own Anathema's — with execrable Prophanation of the most sacred Name against them who avow their immediate Subjection to Christ, because they will not relinquish their Obligation to him ; and place them in his Room — What do these Priests really mean ?

SECT. XXVI. Query, Whether the insipid Raileries here heaped up against the Word *Commission*, are more like the Bolts of a Fool, or the Firebrands of Madmen ?

SECT. XXVII. This rambling Section, may be reduced to this ; that each Christian has a Right of Communion with all other Christians, in Christ's Ordinances ; on *Christ's Terms* ; *Christ's Terms* are but one Term ; that he is Christ ; any Church that adds any explicit Term of Communion to this ; is a *Sect*, he says, that testifies its renouncing its visible Subjection to Christ ; as all the Churches of the World now are ; and is cut off from all other Churches which adhere to this solitary Term ;
which

which are none at all ; if any good Christian shall not comply with *supernumerary Terms*, beyond this ; shall therefore be expelled, he is after that *Expulsion* to be acknowledg'd by *all good Christians* ; which are Himself at present, his Publisher, and half a Dozen more ; as a true Member of Christ's visible Church.

Whether, these Words ; — *the Creed usually called the Apostles Creed, as it is worded in the oldest Accounts we have of it, is a rational Creed* ; imply not that Creed's being now hardly rational ?

SECT. XXVIII. *No Man can rationally assent to the Truth of a Proposition as an Inference from another Proposition, but by perceiving the Connection the former has with the latter.*

Query, Whether not contrary to daily Experience ?

Men frequently assent to Conclusions without any Knowledge of the Premises they are inferred from, but that of Authority ; the Problems of *Euclid* are believed by those that know nothing of the Demonstrations they are wrought by. Common People believe Paradoxes ; that the Earth moves ; the Stars are bigger than the Earth ; Eclipses ; &c. and can none believe Sir *Is. Newton's* Propositions, but those who can trace them thro' his Demonstrations ? *No human Testimony can be rational Evidence* ; then *Query*, whether Divine can be so, which differs from human not in Nature, but Degree ?

Whether denying Consequences to be Articles of Faith, is not flying directly in the Face of the *Vltb Article* ; *Whatever is not read in Scripture, nor may be proved thereby, is not to be required of any Man to be believed, as an Article of Faith* ?

Authoritative Dons — who dignify themselves with Characters of being Christ's Successors, — Representatives, &c. A pleasant Description of Bishops !

Upstarts

Upstarts in after Times, relying on the Pregnancy of their own Wits, and the Sottishness of others, undertook to improve the Christian Religion. A good Account both of Reformers, and Reformed !

Quacks assuming to be Christ's Vicars and Apothecaries. Prettilycoupled !

Tests invented to ferret Hereticks out of their Holes.

The Church fortified with Tests of what is called Orthodoxy, and sovereign Antidotes against Heresy, of Men's making.

Both Contra-Remonstrants and Remonstrants now having some common Job to do ; they jointly make use of their old Engine to cheat the World—— by obliging them to be Orthodox upon Trust.

This Engine is borrowed from the Popish Magazine, and is in plain English, that the holy Scriptures, or the Bible, is a Nose of Wax ; and the Design of this Engine, is to furnish those that believe them, with Copper Noses, with which they may venture safely into Holes to ferret Hereticks.

Church Ferrets, Vermin ; Copper-nosed Ferrets, turn Hereticks themselves, and ferret one another.

Query, Whether in any Author extant such another Collection of Ribaldry is to be met withal ?

S E C T. XXIX. *Impeaches Church Rulers for obliging Christ's Subjects to forbear and abstain from whatever they please to forbid them, provided Christ has not expressly commanded it ; and to perform and do whatever they command them if Christ has not forbidden it : and this by Vertue of their Jugler's Box Commission ; that strikes Reason dead, if it pretend to prate against this ?*

S E C T. XXX. *Charges Teachers, Guides, Rulers, Governors, Princes, or call them what you please ; (but Priests or Clergymen) for inflicting the same Penalties*

nalties for the Violation of their Laws, as Christ has order'd for the Violation of them as his; of which before.

SECT. XXXI. All the Authorities and Powers, these Priests have a mind to, and exercise, when they apprehend convenient, and for their own Advantage, they say were derived and conveyed to them by their Ordination; that is the way, how they came to be vested with them; and none but they, and those who be of their Gang, can have any one of them, no not so much as to preach the Gospel.

— To infatuate their Dependents, to carry on the Cheat.

— Publishing such Stuff — that any who has the Face of a Man, might perceive Reason enough to be ashamed, should he hear such Talk at a Puppet-Show.

— Their Scheme and System of Divinity.

— Gross Jargon, fulsome Cant, having no more Truth or Sense in it than what they and their Partners do say of Faith, &c.

Priests of either Side will guard their own Articles of Christian Faith — till they get an Inquisition set up.

Query, Whether ever any rustical Enthusiast vented Scurrility more gross?

SECT. XXXII. Uninterrupted Succession is a Whim — Their Answer to those that oppose it ridiculous and scandalous to the last Degree — Their Bigottry for their Succession has transported them with a Spite against the Bible — interrupted and ragged Tradition its Proof.

Query, As to uninterrupted Succession, what he proposes to himself by his intemperate Zeal against it?

Whether a Continuation of ministerial Succession, from the Apostles; or fresh Upstartings of it, of different Kind, and Origin, after Failures and

Cessations, be more for the Honour and Interests of Churches, and Christianity in general?

Whether it is not a Thing desirable?

Whether Churches that lie under Disadvantage that way, had not better vindicate themselves, as the Church of *England* clearly and learnedly has done; or sit silent if they cannot do it, rather than blazon the Blemish, glory in the Misfortune, or inveigh against others, for being happier that Way than themselves?

SECT. XXXIII. *If the Ministerial Succession has in Christ's Account, been interrupted, and not certainly repair'd to the Knowledge of Man; according to the necessary Doctrine of the Successional Men,——those Bishops and Priests, have not any more Authority to preach or administer the Sacraments, (notwithstanding all the fantastical and theatrical Ceremonies, and pompous Rites, that have been used, at what was called their Consecration, Installment, and Enthronization and Ordination) than so many Chimney-Sweepers.*

Query, Whether a successional Man, would care to meet the Rector now he is up in his Airs, and roars so like Thunder, with a Chopping-Knife in his Hand? or whether any thing in black would be safe in his Way, since he mistakes *Bishops*, for *Chimney-Sweepers*?

Query, Whether denying primitive Practice to be an Obligation to perpetual Use, without express Law which requires and commands it so to be, does not shock the Foundations of the Christian Religion, and destroy the Obligation to observe the greatest Part of Christ's Commands, few of which have Obligations to perpetual Use express'd?

SECT. XXXIV. *Whether insisting and demanding that every Minister who thinks himself to be so,*
by

by Powers constituting him such successively, derived to him thro' Ordinations from the Apostles, should trace down thro' all the Centuries of Christianity each particular Step of that Derivation, from some one Apostle to himself; be not unreasonable and needless?

Since the uninterrupted Continuance of the Society, is a standing Proof of the uninterrupted Succession of its Ministry; for if the Church be the same Body and Incorporation that Christ at first instituted, the granting that, implies its Ministry the same; unless a Time can be assign'd when they were changed and put on another Foot. Which could it be done;

Query, Whether the Proof would not imply an essential Change of the Community; and whether, as the Author to the *Hebrews* argues, *the Priesthood being changed*, a Change of the Constitution would not follow? The Church being allowed the same Body, to ask whether its Ministry is the same, is like asking a Man whether those are the Eyes, &c. that he was born withal. The Kingdom has saved the Trouble to particular Ministers, of proving their deriving their *Commissions* from the Apostles, by doing it for them; and each regular Member of the established Church has given his Consent, to the Doctrine of uninterrupted Succession, and set to his Seal to its Truth; that *from the Apostles Time, there have been these (same) Orders, Bishops, Priests, and Deacons in Christ's Church*. By declaring and settling the Terms of their Acknowledgement of that Derivation to their own Ministers; and the Author is to be turn'd over to the Community whose Judgement by Law established he impeaches, to argue this Point withal.

Whether, pretending that every Man and Woman ought to forsake their Ministry, and never hear them preach or partake of their Administrations in any Case, till they make the Uninterruptedness of their Succession

from the Apostles down to themselves fully out to them, &c. under the Penalty of not receiving only no Benefit ; but of contracting great Guilt, detestably prophaneing Christ's Ordinances, &c. be not groundless Pretence ?

Since the Effect of Christ's Ordinances are not defeated towards faithful and worthy Partakers, by the Fraud, Error, or Artifice of Men ; nor any more frustrated by their being mistaken in the Officer's Person, or Qualification, and Reality of his Character, than in his *Intention* ; if they think, and believe him to be a true Minister, tho' he be a Cheat, his Orders forged, &c. If they think he has *Authority uninterruptedly*, and regularly derived to him from the Apostles ; and he appears to them so to have ; and they with honest and regular Intention of Conformity to Catholick Practice apply themselves to him, his Falshood, or whether voluntary, or involuntary Error, as to Character, cannot be thought a Fraud to them, to ineffectuate Christ's gracious Institutions, much less to load them with Guilt.

Suppose a Failure in uninterrupted Succession, a Minister is still but on the Foot of those who disclaim it, and is at last as good as the Rector of Tyneham, &c. contends himself to be.

Query, If you act not as Minister by Right of Succession, by what Right do you act ? And whether you ought not rather to satisfy your Parish whence your Title to Office rises ? You ought to tell your People fairly to this Effect ; *Look ye, good Folks, don't ye be mistaken in me ; I have no Commission derived to me from Christ or his Apostles to act as a Minister ; nor are you any more obliged to believe what I tell you is Christ's Will or Word, than if I were Tom Thumb ; but if you think any thing that I say is so ; much good do ye ; only I beg that you will not think it e'er the more so, for my saying it ; for I am a fallible*
Man,

Man, and something more that I could tell you, and my Testimony but so so in this Case.

Whether, supposing uninterrupted Succession proved; a farther Proof is still wanting what Rights and Powers it conveys? Since the Original Commission itself is extant; and continued literally the same; since constant Practice has shown its essential Claims; since its Exorbitances beyond just Right stand noted, and contested.

SECT. XXXV. Is a Recapitulation of his Performances; with some Flings at the Clergy and Authority, which we have had enough of already.

SECT. XXXVI. Is a fresh Instance to the Clergy to produce their Credentials and show their Commissions, that give them the Authority they claim.

Query, Whether exhibiting their Orders to the Ordinary, is not the thing insisted on?

Whether, as he disowns the Virtue of his; so he may not have put them to some Ministerial Use?

Whether the following Expression is not a bold Stroke towards Blasphemy?

— It doth not appear to me, that either Jesus Christ ever received such a Commission from his Father, or that his Apostles ever received such a Commission and Authority from him, &c. or that it was in the Power of the Apostles, to vest any Persons with such Authority; viz. to oblige others to believe upon their Word, and Declaration, that to be the Sense of Propositions, and the Intent of Christ's Laws which they said and were persuaded was so.

All Power in Heaven and in Earth, was given to Christ; Matth. xxviii. 18. And 'tis much if that, to be believed upon his Word might not be included.

Whether Christ is recorded to have taught as one having Authority, or as assigning Reasons of his Interpretations,

Quions, being the intended Meaning of the Passages in the Old Testament that he explained? As the Author says he and his Apostles did?

Whether his Expositions, Matth. v. Ye have heard it has been said, &c. But I say, — is like convincing by Reasons?

Whether the Question was not, By what Authority? &c.

Whether leaving us with the History of the Knave of Clubs turned uppermost, looks not like Reflection on the Times and Government; as who should say, wrong Folks rule the Roast?

And to conclude with a homely Query, but suitable to so unelegant an Author, and dirty a Piece

Query, Whether our Author, though he may have writ, and published this Pamphlet, very wisely, very learnedly, very modestly, and exceeding sincerely; yet Judgement, of all my honest and plain Countrymen; whether he has not defiled his own Nest; or in down right English, whether the Reverend Mr. Samuel Bolde, Rector of the united Parishes of Steeple cum Tyneham, has not wilfully, and shamefully, bespilt his own Cassock; publicly sh—t in both his Pulpits; hung it out from the Press at his Mother and Brethren; and offered the Sight and Scent, as proper Incense to the rank Gust, and vitiated Palate of his Publisher; at his Request, and for his Satisfaction?

F I N I S.

E R R A T A.

PAge 14. Line 2. for Shanes, read Shares. p. 18. l. 13. for providentially, read providently. p. 30. l. 31. for duly, read Duty. p. 47. l. 4. for hearing, read bearing.

